291 folding the strip in half, the men fold a small part of it obliquely, and then fold the strip once more so that the triangle is placed exactly over it. The strip is not folded stiffly, since owing to its natural toughness it has a tendency to unfold. As a result of this tendency, the tip folded in this fashion remains securely held in the knot along with the other tip.

As a rule, a man will prepare a new sheath as he gets up in the morning. The prepuce is pushed through the funnel in such a way that it projects beyond the smaller opening and is tied all around like the end of a sausage, remaining erect. Thus, the funnel is worn upside-down, that is to say, with the smaller opening on top and the larger rim facing toward the front (cf. Photos. 5, 63, and 68).

As may be seen in these photographs, the yellow color of the inner-bark strip stands out clearly against the skin. In view of [832] this, a desire to attract the attention of the opposite sex may be involved in the use of the sheath. At the same time, it is also [834] possible that the men assign to the sheath the same purpose that, [171] according to Krause (2, 204), the Karajá assign to their penis cord, that is to say, that of concealing the glans from the eyes of women. There is no doubt, however, that both sheath and cord serve as 751 protection against crustaceans and insects, such as ticks, for example. We have known cases where these parasites fastened their proboscis [105:85] right at the opening of the urethra. The [825] Tapirapé make no distinctions among these various kinds of little creatures and call them all tantevoga. [Ed., a paragraph is omitted.]

Small boys do not protect their member. Just as the Karajá 291 adolescents do not use the penis cord until their hair is cut for the [881] initiation, Tapirapé youths first use the sheath at the time of the [171] haircut.

The importance of the penis sheath to the Tapirapé is perhaps ● [524] made evident by the fact that even the dolls made for fun were supplied with such sheaths (Photo. 77). [Ed., the last half of p. 85, p. 86, and all but the last paragraph of p. 87 are omitted.]

[105:87] The waist cord is called anchekuakuán or [283] chíkoangkoháua in Tapirapé. It is made of cotton threads twisted [462] by the women on their thighs, but it is used solely by the men. The latter wear it so that it lies a good distance below the navel

171 411 [112:56] In Meyer's classification (3, 9, 33), the feathering of the Tapirapé arrow belongs to the "eastern Brazilian or Gè-Tupi" type, and it is clearly distinct from the "sewn feathering of the Xingu" in which two half feathers are sewn to the shaft (ibid., Plate 1, Fig. 9). [Ed., the remainder of the paragraph is omitted.]

114 171 411 524 Krause (2, 273-274 and Fig. 127) describes the spear thrower (aubí, obirú) of the Karajá as a sporting weapon used in a game called anarkánted-uohú, that is, "game of the Tapirapé," and says he was told by those Araguaia Indians that both spear thrower and game also exist in this Tupi tribe. [Ed., two sentences are omitted.] Among the Tapirapé, I did not see or hear anything about this weapon or about the game referred to by Krause.

114 171 411 This author (2, Fig. 265) presents as a Tapirapé club a weapon that he acquired in a Karajá village located near the mouth of the Tapirapé River, which resembles the rounded club (gohordé) of the Karajá not only in shape but also in the grooves on its rear section and handle (cf. ibid., Fig. 123). Regarding the Karajá, Krause (ibid., 271) notes: "Nowhere did I see smooth clubs like those brought by Ehrenreich." The Javahé club is grooved on the rear section and handle (ibid., 361 and Fig. 196), like that of the Karajá, while most of the rounded Kayapó clubs are entirely covered with these grooves (ibid., 390 and Fig. 245). It is worth noting, however, that these northern neighbors of the Tapirapé also have flat clubs (ibid., Fig. 246).

171 411 All the Tapirapé clubs I saw (yvyrá, "stick," the generic term for "wood") had the shape of the above-mentioned rounded clubs possessed by their neighbors, but they were not grooved in any way, and they were usually smaller than those of the Karajá. According to Ehrenreich (1, 19), Karajá clubs are from 95 to 137 centimeters long, and one of these weapons in my own private collection measures 111 centimeters, while its maximum circumference is 20 centimeters and the minimum one ten centimeters. In other words, it has average measurements. The Tapirapé club (Photo. 29), however, which is also average in size, is 90 centimeters long, 17 centimeters at its maximum circumference, and eight centimeters at the minimum one. As we can see in the photograph, it has the shape of a cudgel, being thicker at the hitting end. The ring between the handle and the body is three centimeters wide and 11 centimeters [112:57] in circumference on this Tapirapé club, and